THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

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VISIT TO THE YAQUI INDIANS.

V.

REFERRING again to the map, I pointed out the location of other cities in Utah, and explained at some length how my people came to settle in the mountains, having been driven out from civilization by wicked men, who robbed them of their property and forced them to seek new homes in the west. General Levis replied: "My people can sympathize with you in these persecutions, and I believe all you have told me. We are now on the point of going to war with the Mexicans. When peace is restored, a delegation of our trusty men shall visit your country and people, and when they go and return, and report these things which you have told me as true, then I shall know; now I believe."

In answer to the question, "Why are you going to war with the Mexican people of Sonora?" he said: "The Mexican government has sold a large tract of our land to a German company who are now making arrangements to bring in immigrants in order to establish colonies near our settlements. The Germans are a wealthier and more intelligent people than the Yaquis. We fear that if they are established, in the course of time we shall become *peons* (debtor-slaves) to them. We prefer to defend our rights, and would rather die in battle than be placed in a position to lose our liberty and be *peons* to any people."

Personally, General Ignacio Levis is a noble specimen of a man; tall, straight and portly; black hair falling over a lofty brow and a well developed head; large, clear black eyes, and a perfect nose; large mouth, full of strong, even white teeth; heavy jaws; large hands and feet, the latter unusually broad; is about six feet tall and weighs perhaps 210 pounds. The expression of his countenance is pleasant. Especially do his eyes denote a man with a kind heart as well as a keen intellect. His

dress consisted of a white shirt, well laundried, and short muslin trousers extending below the knee. His clothing was neatly fashioned, being made by some person who was very skilful with the needle.

Before we took our leave the general requested myself and party to attach our signatures to the map referred to, which he wished to retain. Said he, "If any of your people desire to visit this country in the future, give them a facsimile of these signatures, or either of them, and rest assured they shall find a kind reception among the Yaquis." He proffered to conduct us to Cajeme, and show us the country his people inhabited. Ill health and lack of time combined to prevent our accepting this offer. He designated his master of horse as the commander in his absence, and the one to whom our future communications should be addressed.

Feeling too ill to continue the conversation, I resigned my chair to Elder McDonald, who prolonged the interview for another hour. Previous to the breaking up of the council he presented the chief with a beautiful silk handkerchief I had brought with me, and requested him to keep it as a souvenir of our visit to his country. The general and I parted with mutual feelings of respect, and also with many kindly expressions hopeful of future friendly relations.

General Levis, and all his people whom we met, received information of the Book of Mormon with apparent joy, and were also very anxious to become better acquainted with the history of their progenitors. After being importuned for some time, Elder Ray promised that he with others would return to this place in three months, or as soon as the war ended, with the Book of Mormon translated into the Spanish language, and read it to them. It was impossible to fulfil this agreement even had peace continued, for the translation of the book then in progress was not completed for many months after the expiration of the time named.

In color and stature the Yaquis are the image of the Sandwich Islanders, and Elder B. F. Johnson asserted that their language resembled the Kanaka to a remarkable degree. They are fond of Mexican *mescal* (whisky), and are shrewd traders. Catholic priests maintained an influence over this people for many years, but that influence has waned very much of late, although the Yaquis have many Catholic rites in their religious observances, mingled with Indian traditions. It is probable that they are indebted to the Catholics for much that is commendable, and which has made them superior to most of the Pueblo Indians in industrial pursuits. Specimens of fine needle work, represented to have been done by Yaqui squaws, were shown to us, and are similar to those found among the Pima and Papago Indians, who dwell on the Gila and Salt rivers, in Arizona.

The beating of a drum denoted that the Yaqui general and his escort were leaving the village. They returned to the feast they had temporarily forsaken to meet us. Elder Ray was kept until far into the night, translating passages of the Book of Mormon into the Spanish language. The Indians, who crowded around him, listened with manifest interest to the recital of the record of God's dealings with their progenitors on the American continent.

In the morning I called the Elders to my bedside and requested them to administer unto me, and ask the Lord to rebuke the fever from which I suffered so much. It was evident that, unless I obtained relief from some quarter, two days more of such suffering would end my earthly career. The brethren laid their hands upon me, and Elder McDonald prayed in my behalf. Under the administration I was healed by the power of God. Previous to the Elders administering unto me, natives came and stood beside my bed and muttered something in the Spanish language which I did not understand. Elder Ray informed me that they were sympathizing with me in my present condition. They said, "There is a root which grows in the mountains fifty miles away. Tea made from it will break the fever, but none can be procured this side of the mountains, and the white man will die." I requested him to tell the Yaquis that I would not die, but live and get well and return to my home and people. I am particular to relate this incident in order to record my testimony of the efficacy of the ordinances and the power of the Priesthood restored from heaven to man, and now possessed and enjoyed by the members of the Church of Jesus Christ of Latter-day Saints.

During the afternoon of that day we obtained a permit from the master of horse to quit the Yaqui dominions. Our baggage was placed on board the boat, which had been brought around into the river by the Yaqui sailors. The water was very shallow in the river, and it was with much difficulty, often running aground, that we reached the mouth of the stream, where we anchored for the night. At daylight next morning I aroused the sailors and desired them to make preparations for proceeding, but they declared that there was two much wind outside the bar, about one mile from us, and that it would be dangerous to attempt to pass the line of breakers under the circumstances. We waited impatiently until 8 o'clock, when I insisted on their putting to sea. They reluctantly complied, and we were soon under way with a stiff breeze. The sailors looked anxiously at their ancient ropes and sails, thinking no doubt that they would not stand a much greater strain; meanwhile our little craft mounted the incoming waves like a cork.

All went well until we reached the most dangerous point on the bar. There a huge wave came down upon us, and threw our boat nearly upon its beam ends. Quantities of water poured into the vessel, and much of it was appropriated by Elder Ray, who, feeling unpleasant in the region of the stomach, had remained in bed in the bottom of the boat. It was a lively time for all of us for a few moments. The rudder was unshipped and floated away, though attached to the boat by a cord. Instantly the mainsail was loosened. Elder McDonald and I threw ourselves to the upper side, and the boat righted. One Yaqui thrust out an oar, the other drew taut the mainsail, and we slowly gathered headway. We were none too soon either, for not more than three rods away, under our lee, the breakers dashed over the bar with a force which would have swamped us. However, the danger was passed, and we were as safe as we could be in an open boat on a wild sea.

Head winds baffled us at times during the day. At one time we lay

becalmed for two hours, rolling helplessly in a heavy sea, and not a breath of wind stirring. Then a favorable breeze came, and enabled us to proceed upon our journey. We landed in Guaymas at ten o'clock that night, completing the run of sixty miles in one day. It had taken us four days to accomplish it on the outward voyage. We called at Mr. Green's hotel and found it full. He expressed surprise to see us safe and well in civilization once more. Two Yaqui people had come in that day and reported that five white men had been slain in their country. The Americans in town were positive that it was our party. After wandering through the town for an hour or more, we succeeded in obtaining indifferent beds at interesting prices.

At six o'clock the next morning we left Guaymas by rail, *en route* to Hermosillo, and reached our camp on Dec. 14, after an absence of ten days—seven days over the time agreed upon for our return. I asked Elder Grant if he was not very much concerned at our prolonged absence. "Yes," said he, "we did try to be uneasy about you, but every effort we made in that direction proved a complete failure." At a council, it was found to be the unanimous feeling that Brother Grant accompany me, and that we proceed home by rail. Elder A. F. McDonald was left in charge, and conducted the company safely to their homes in Arizona.

While returning, we called upon President Layton at St. David, Arizona, Bishop Johnson, P. C. Merrill, John C. Campbell and others, who were extremely kind in their attentions, for I was very much enfeebled with the journey. Feeling recruited we pursued our way and arrived in Salt Lake City, Dec. 20, 1884. Several months passed ere I was entirely recovered from the effects of my sickness, which I had ascertained was that dread disease, the yellow fever.

Subsequent to this visit I learned of the death of Cajeme, the great Yaqui chief, and I wrote to Louis Torres, governor of the state of Sonora, inquiring into the condition of the Yaqui and Mayo Indians. I requested his opinion as to the propriety of my visiting them, and assured him that, if the Yaquis could be induced to receive the Gospel, which the Latter-day Saints desired to teach to them, I believed they would become peaceful and law-abiding citizens, and be a source of strength to the state of Sonora. The governor was good enough to say that he believed my statement, but added that the Yaquis were now scattered all over the state seeking employment. They had been much reduced in circumstances by the war, and he said I would not find half a dozen in a place. He advised me to postpone my visit to a more propitious time, when they were gathered in their villages. Here the subject dropped. War soon broke out again, and for several years the angel of peace was banished from the home of the poor Yaqui Indians. BRIGHAM YOUNG.

THE SPIRIT IN MAN.

"WHAT evidence have you, outside of revelation," said a friend the other day, "that there is a spirit in man? How can you prove its existence apart from the declarations of Holy Writ?"

Truly the question is full of difficulty, for the spirit of man is not a thing one may chase down with scalpel and microscope until its form, color, dimensions and properties are learned with absolute certainty. Nor is it tangible to either of the five senses of man; and hence it comes that many men who refuse to believe the evidence of revelation scout the idea of the existence of man's spirit. In this such men are much at fault, and are put to shame by the greater wisdom of many of the ancients—which usage classes as pagans—who, without the evidence of revelation, came to the conclusion that the proofs which they possessed pointed to such a strong probability of the existence of a spirit in man, a part that was eternal, that would never die—that they acted upon that probability, and on it based their hopes.

So strongly did the evidences appeal to the intelligence of Cicero that he accepted the idea as truth, and in speaking of the immortality of the soul, writes:

I might add that the facility with which youth are taught to acquire numberless very difficult arts, is a strong presumption that the soul possessed a considerable portion of knowledge before it entered into the human form, and what seems to be received from instruction is, in fact, no other than a reminiscence or recollection of its ideas.

Plato held similar views. These men did not learn such ideas from revelation, but from the evidences that exist outside and apart from it. That evidence consisted in the soul's own consciousness of its existence. As the eye, though seeing all, sees not itself, so the spirit, though so subtle as to escape the grosser senses of man, is tangible enough to its own consciousness. As the eye, though seeing not itself, can say in truth, "I see;" so the soul, conscious of its own existence, may cry aloud, "I am, I live!"

It must be so—Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread or inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out a hereafter,
And intimates eternity to man!

Though it is granted that this longing for immortality, this disposition to shrink from falling into naught is but a negative argument, it is not the less strong on that account. It arises from something more sensitive than gross flesh and blood, and in connection with the other evidences already mentioned, the spirit's own consciousness of its existence, indicates that there is sufficient ground for intelligent action in reference to this eternal existence.

If men will but consult their own experience, they will find that in nearly all cases they have acted on probabilities. And if apart from revelation they find enough evidence to establish even a probability of the existence of an immortal spirit within man, why not, in that event, as in so much of man's experience in other things, act upon it, and live

as if the fact were demonstrated beyond a possibility of doubt? Let men rest here; if there be a spirit in man destined to live eternally, be assured that virtue, honor, integrity, benevolence and charity will exalt and glorify that existence.

And in the meantime—"Help thou my unbelief" is a grand prayer. And if with that prayer in their hearts man would but examine again the evidence furnished by revelation, he would find so much that is in harmony with his own consciousness, and with the longings of his heart after immortality, that faith would begin to dawn upon his mind, and in time ripen into certainty; he would grope and guess no more, but see his way.—*Salt Lake Herald.*

FACTS AND EVENTS.

The captain and seventeen sailors of the ship *Elizabeth* were drowned in San Francisco harbor on Feb. 23.

In a battle at Massowah on Feb. 23, between Italian troops and natives, 200 of the latter were killed.

Owing to the prevalence of smallpox in Belfast, Ireland, the policemen there have been re-vaccinated.

Great floods and loss of life have occurred in the States of Ohio and Kansas. The loss of property is enormous.

At Newton, North Carolina, Feb. 16, a railway train fell from a trestle bridge thirty feet high. Six persons were killed.

There has been more sanguinary fighting in Chili, and the insurgents appear to be gaining the advantage over the government troops.

A fatal fire occurred in Brooklyn, New York, on the morning of Feb. 18, and Mrs. Henry, a widow, and four children were burned to death.

At Manchester, on Feb. 25, a man named John Bell was sentenced to eighteen months' hard labor, and 150 lashes with the "cat," for highway robbery.

On Feb. 18, in the Ohio river, U. S. A., a steamer collided with the pier of a railway bridge and sunk. Two passengers and several of the crew were drowned.

News comes from Germany that the government intends putting Prince Bismarck under police supervision. It is also reported that the ex-chancellor will take refuge in London.

Tokar, Soudan, was captured on Feb. 19, by the Egyptian troops, who defeated Osman Digna. More than half of the dervish army, numbering 2000, were killed and wounded. The Egyptian loss was sixty-eight.

A dispatch from Halifax, Nova Scotia, says that a terribly disastrous explosion occurred at the Spring Hill colliery on Feb. 21. About 150 men were in the mine, and of these 117 were killed, and all the others injured.

At Columbus, Ohio, on Feb. 23, the editors of two rival newspapers met in the street and began shooting at each other. One passer-by was killed and three wounded. Then one of the editors was killed, the other being wounded slightly.

Young-Man-Afraid-of-his-Horses, one of the Sioux chiefs who recently interviewed President Harrison at Washington, has formed his opinion of the chief executive of the United States, and says the promises the President made will not be kept.

NEW YORK, Feb. 21.—Mr. John W. Young, of Utah, has completed arrangements for building a railroad from Deming, New Mexico, to the bay of Topolobampo, on the Gulf of California, with a branch from Chihuahua to Guerrero. It is expected that a large number of "Mormons" will settle in that part of the country, making new settlements.

On a railway train at Baldknob, Arkansas, U. S. A., on Feb. 17, a man sitting in a car suddenly drew a revolver and shot Isadore Meyer, who had just entered the car, killing him instantly. Mr. Leech, the conductor, pulled the bell rope and signalled the train to stop, when the man shot him dead. Then a panic ensued among the passengers, but assistance coming, the man was overpowered. He proved to be John Greator, of Vincennes, Indiana, an insane person who had escaped from his keepers.

An accident occurred in a tunnel at New York City, on the New York Central Railway, on Feb. 20. A passenger train was standing in the tunnel when it was crashed into by a work train running at a high rate of speed. The mass of wreckage took fire, and the screams of men and women were appalling. The police and firemen worked energetically, and succeeded in saving many lives. Thus far twenty-two persons have been taken out dead, and many others were injured, some of them dangerously.

OMAHA, Neb., Feb. 7.—H. M. Rodgers, an insurance solicitor in this city, took poison to-day. In a letter addressed to the United States Mutual Life Insurance company, of New York, when he supposed he was dying, he confessed to being wanted for having murdered a young girl near Mercer, Pennsylvania, last June, but mentioned no name. He also confessed to a number of petty crimes. Rodgers was discovered before life was extinct, and saved. He is now in the hands of the officers, who are in communication with the Pennsylvania authorities. The girl whom he killed was his betrothed.

NEW YORK, Feb. 24.—Reports continue to be received from different parts of the country of distress caused by floods. Thousands of persons have been rendered homeless by the inundations in the Salt River Valley, Arizona, and Yuma is entirely submerged. It is also reported that there has been loss of life. In the Gila Valley, in the same Territory, houses have been destroyed and many families are now homeless. Several places have been cut off from communication with the outside world for some time, and much distress consequently prevails owing to the want of food and clothing.

ST. LOUIS, Feb. 5.—A special from San Antonio, Texas, says: The largest and richest vien of tin known to the mining industry of the world at the present time has been discovered at the old Diablo mine shaft, forty-five miles southwest of Durango, Mexico. The owner of the mine and the discoverer of this rich vein is John Pershbaker, of San Francisco, who arrived here yesterday. At the bottom of the shaft, Pershbaker says, is a remarkable vein of ore over four feet wide, composed of a solid mass of oxide of tin assaying from 50 to 60 per cent. of pure metal. Pershbaker will begin operating it immediately.

Catholics are interfering with politics in Canada, and the priests have absolutely forbidden the people to vote for Mr. Laurier, the Liberal candidate. The letter of Mr. Farrer, editor of the Toronto *Globe*, advocating annexation with the United States, has created considerable commotion in Canada. A meeting of Canadian Liberals was called in Boston on Feb. 23, to consider resolutions in favor of unrestricted reciprocity in commercial intercourse with the United States, but the Canadian Conservatives prevented the holding of the meeting. The present condition may develop into a serious matter after the elections on March 5.

At Salida, Colorado, U. S. A., on Feb. 22, a railway conductor named John Sullivan detected a vagrant, John Riley, in the act of stealing coal. Sullivan ordered Riley off, when an altercation ensued, and the thief shot and killed Sullivan. Riley was arrested, and a mob gathered, with the intention of lynching him. A fight ensued, in which one officer was killed, and some of the mob wounded. Riley also received a bullet in his body, but the injury was not fatal. The crowd succeeded in getting him from the officers. They then placed a rope around his neck and dragged him along the street till he was nearly dead. Their next move was to hang him to a signpost near the railway, where they riddled his body with bullets. A train came along at this juncture, and the passengers looked out of the window at the ghastly sight. The mob fired on the train, wounding several passengers, and made good their escape.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 2, 1891.

LOVE ONE ANOTHER.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." This was written by the Apostle John to those who had become members of the Church of Christ, and the affection to which he refers characterizes the Saints in all ages, in their relation to each other. Having rendered obedience to the laws and ordinances of the Gospel, the love for their fellow disciples fills their souls, surpassing even the ties of kinship.

The condition thus made to exist by the inspiration of the Holy Ghost has joined the Latter-day Saints, as it did the Saints anciently, in a union that has borne them up through many afflictions, and enabled them to overcome many difficulties. By it they have been made strong, and have steadfastly progressed in the knowledge of the Lord, because it has brought them nearer to Him.

But all mankind have their weaknesses, and those who have received the Gospel are no exception to the rule. It is true that when they are diligent and faithful in observing the commands of the Almighty, their position as Saints is sufficiently strong to give them power over temptation, and to deliver them from evil. But there are many who occasionally relax their vigilance, and the adversary is not slow to take advantage of it. Thus it is that upon some there grows, almost unconsciously, a feeling of envy and an inclination to find fault with their neighbors. The insidious influence of a desire to backbite or speak evil of another is allowed to gain a foothold, and the measure of love is consequently decreased. Whenever this disturbing element enters into the associations of the Saints, there is something amiss with those who allow themselves to be controlled by it.

There is no law of the Gospel which requires the Saints to acquiesce in, or even submit to evil. It is their duty to set themselves firmly against wrong-doing—to oppose evil in every garb. But this does not justify the sitting of one in judgment upon another, merely because the latter has some peculiarity to which the former is not accustomed, or has some manner of action not in precise harmony with his views. So long as the peculiarity or act is not subversive of a principle of truth, there is no basis on which to rest a condemnation. Possibly, on a more thorough

investigation, the apparent beam would be but the shadow of the mote in closer proximity to the point of vision.

Many people are like a peevish child just recovering from at attack of illness. While it is still under the influence of the pain and nervous prostration which are the effect of the disease, nothing that can be done will please or satisfy it. What had apparently given it pleasure one moment would the next instant bring an opposite result. There are grown-up people who are given to a kind of peevishness that makes them disagreeable to all around, and works a serious injury to themselves. Each little act of their fellow-beings has in it something that does not suit them, and they fret and fume about it. They do not think of commending anything that is done for them, but must ever find fault with it. They go farther, and even impute evil motives to those who are sincerely seeking to benefit, please and bless them. They become disgruntled by the state of the weather, and give vent to their displeasure in being spiteful to others. They are, unfortunately, worse than the peevish child, for when sickness passes away from the latter it is cheerful and forgiving, but the chronic grumbler is neither.

No one who gives way to a spirit of faultfinding can enjoy the light of the Gospel. We cannot close our eyes to the good, and find peace in gratifying a morbid desire to gaze upon evil. The inclination to search out weaknesses and failings in others who are honestly striving to do right does not provide suitable companionship for that love of our brethren and sisters which enables us to pass from death unto life. We are not in the line of our duty as Saints when we are seeking occasion to complain of others. This is the principle which the beloved disciple taught when he wrote the words which have been quoted, and added, "By this we know that we love the children of God, when we love God and keep His commandments."

Realizing the force of this rule, and knowing the proneness of man to find fault with and contend against his fellows, the burden of the instruction given by the Divine Master was, "Cease from strife; love one another; be ye one." To the Teachers, who, in the Church organization, are ordained to engage in a calling that reaches every family and member, He has said, "See that there is no iniquity in the Church—neither hardness with each other—neither lying, backbiting, nor evil speaking."

When, after His resurrection, He appeared to the people on the western hemisphere—to those "other sheep" of whom He spoke to the disciples at Jerusalem—they gathered around and worshiped the risen Redeemer. The welcome words of life fell upon eager ears, and almost the first expression of His will was, "For verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of all contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold this is not my doctrine, to stir up the hearts of men to contend with anger, one against another; but this is my doctrine that such things should be done away."

The doctrine of the Lord is that of peace. "See that ye love one another," is His command, and "Cease to find fault one with another," His

law to the Saints. In this does the principle of charity—the pure love of Christ—receive practical application, and without it, as Paul says, though we speak with the tongues of men and of angels, we are "as sounding brass or a tinkling cymbal."

Subsequent to the Redeemer's visit to the Nephites, the people continued for many years to enjoy a heavenly peace. The sacred historian relates how "there were no contentions and disputations among them, and every man did deal justly one with another." Marvelous works were wrought by the disciples of the Lord, the sick being healed, the dead raised, and all manner of miracles worked. There were no envyings, or strifes, or tumults among them, because of the love of God which dwelt in their hearts. In recording this glorious state of things, the Prophet, in the fulness of his rejoicing, exclaims, "Surely there could not have been a happier people among all the people who had been created by the hand of God!" This was because they were one, the children of Christ, and heirs to the kingdom of heaven.

That which was possible with the Nephites eighteen centuries ago is possible with the Latter-day Saints, upon their conforming to the same principles. Such results are not attained by mortals in an instant, or with a breath, but require earnest effort and steadfast faith. As individuals we are far from being prepared for the condition here spoken of. But we know the means by which it was reached, and have the same gifts, authority and powers of the Gospel that the Nephites possessed. The position which they enjoyed is worth every effort to attain to. A very important step towards it, and one that brings its blessing with it, is that we "cease to find fault one with another," and devote ourselves more energetically to laboring for the establishment of the love of God and of our neighbors in our hearts, to the exclusion of every opposing influence.

J. H. A.

Releases.—Elder Albert S. Reiser is honorably released from his labors as President of the North German Conference of the Swiss and German Mission, to return to his home in Salt Lake City.

Elder Samuel Datwyhler is honorably released from his labors as Traveling Elder in the Swiss and German Mission, to return home.

It is desirable that those who have correspondence with the Liverpool office of the European Mission keep, in their letters, financial matters distinct from doctrinal subjects, items pertaining to missionary work, etc. Every communication relating to business with this office should be directed to the President of the Mission. Presidents of Conferences are requested to call this to the special attention of those laboring under their direction.

THOUGHTS ON THE INDIAN QUESTION.

The writer has been requested by the editor of the *Journal* to present in its columns some thoughts in relation to the remarkable religious movement among the Indians which has for some time agitated the whole

country. The central incentive of the interrogatory was to ascertain an individual opinion as to whether the manifestations claimed to have been witnessed by certain Indians were real or pretended, and—providing they had a foundation in fact—whether they emanated from a good or an evil source.

There can be little doubt as to the fact of the manifestations. As to their quality it appears to be, aside from a direct spiritual assurance, difficult to formulate a definite opinion.

As evidence favoring the theory that the Indians have seen what they affirm they have witnessed, and heard what they say they have listened to, it may be stated that, after what was asserted to be a thorough investigation, Gen. Brisbin and Gen. Miles both arrived at the conclusion that some of them certainly had seen a personage claiming to be the Savior. Some experienced and intelligent interpreters also stated that there was no room for doubt upon that point. It may be held that the opinion of the two military notables named was shaded by the fact that they also held the view that the personage the Indians imagined to be Christ was a "Mormon" Elder, the latter idea being a manifest absurdity. It should be remembered, however, that this ridiculous opinion was not based on evidence, while that in relation to the Indians having actually seen a being who announced he was Jesus was the result of testimony.

What some of the aborigines really claimed to have seen and heard must be fished out of an immense mass of rubbish, to which the public has been treated through the newspapers. The following seems to be the essence of it:

A personage who made his appearance professed to be Jesus Christ, the Son of God. He had a father and mother in heaven, where he himself dwelt. He had been on the earth nearly nineteen hundred years ago and lived among the cousins of the Indians, across the great waters. He came at that time to save the white people, but instead of receiving him they abused and finally murdered him by hanging him upon a cross, to which he was fastened by driving spikes through his hands and feet. The soldiers who did this also thrust a spear into his side, and he still retained in his body, which was brought to life again, the evidences of this treatment. In proof of this he showed the marks left by the spikes in his palms, and to some he also exhibited similar scars on his wrists. He informed those whom he addressed that he had a special solicitude for the red men, who were his children. They had been oppressed and abused by the whites until their extinction was threatened, and he would in time rescue them from this fate by personal intervention. They would be restored to the ownership of the land, and their white enemies should be destroyed. He also informed his hearers that in due time their fathers, who had been long dead and buried, should be brought to life again and mingle with them, when all would be peace and prosperity. He taught them some of the leading precepts of Christianity, such as, "Thou shalt not steal, thou shalt not kill, thou shalt not bear false witness," etc. Although this personage addressed representatives of many tribes speaking different tongues, all understood him perfectly. When information

on this last point reached General Miles, it was announced that he expressed the opinion that there were more than one "Mormon" Elder engaged in personating the Savior; also that they had mutilated their bodies for the purpose of exhibiting the marks of the nails and of the spear wound.

Besides what is related above, many absurd things of a sensational character are claimed to have been witnessed by Indians. Any thing of that nature would not, however, affect the quality of the good and true they may have experienced. It has been demonstrated in connection with the dealings of God with mankind that a special exhibition of divine power superinduces a manifestation of the energies of evil. From this standpoint the opposition and ridicule hurled against the Indians because of the existence of what has been called the "Messiah craze" are by no means an argument against the possibility of the position of the Indians being correct.

The quality of the teachings involved and their effect upon those who accepted them as correct ought to be considered in this question. The instructions were moral, and even scriptural, enjoining a reformation of conduct. They included a conception, to some extent, of the resurrection and millennium, together with the advent of Christ. These points are in unison with the orthodox Christian belief. These instructions have produced what has the appearance of a wide-spread and deep-seated belief in the true Christ—He who was crucified at Calvary nearly nineteen hundred years ago. So strong is this trust in the Redeemer that some of those who imbibed it asserted that if they received a message to the effect that they were to go to any designated spot to see him, even if the distance to be traveled should be hundreds of miles, they would cheerfully undertake the journey without preparation for it. They felt confident that Christ would provide for all their wants in the time of need.

The late Sitting Bull, whose sad fate shocked all sympathetic people, was evidently strongly imbued with faith in the Savior. This was evinced by his offer to agent McLaughlin. He said in substance: "If you will go with me to all the points where this belief in Messiah exists and trace it to its source, and if those who claim to have seen Christ do not produce the proper proofs to sustain their statements, I will agree to give the matter up." In place of accepting this very reasonable proposition, the agent sent police and soldiery to arrest the noted Indian, and the balance is known—the chief was assassinated. He comes very near, if not quite, being a Christian martyr.

Without expressing any opinion as to whether or not the Indians, in the first place, actually saw and heard what they say they did, it may be said with safety that Satan is not engaged in working up a belief in the only true Redeemer. His chief business seems always to have been to harden the hearts of men against a faith of that character.

An investigation of the Book of Mormon and other revelations leads to the conclusion that they contain no direct statement to the effect that the remnants would receive the personal ministrations of the Savior until after they should be gathered to the place of the New Jerusalem. The

Savior, speaking to the Nephites in relation to that time, said: "And then shall the power of heaven come down among them; and I also will be in the midst." (Book of Mormon, page 529.) There is, however, nothing in what has been revealed and published that the writer has discovered that would conflict with a previous personal ministration of the Savior, who made the most extraordinary promises to the Nephite fathers concerning the degenerate remnants of the latter times.

It would be safe to regard, in these times, any special religious phenomenon among the Indians as a part of the preparation of the Lord for the fulfilment of the covenant of God with ancient Israel—to gather all the remnants in from their long dispersion. In His personal ministry among the Nephites the Savior named a sign that would indicate the operation of preparatory work of the Father—when the Gospel should be declared among the remnants on this land, and they should begin to believe in Jesus Christ. (See Book of Mormon, pages 122 and 527 to 529, inclusive.)

The sign of the preparatory work of the Father exists. Some of the remnants on this land have begun to believe. Note also the work accomplished among people of the same race on the Sandwich Islands, the Samoan group and New Zealand. In connection with the work of preparation instituted among all nations, looking to the fulfilment of the covenant with ancient Israel, it is a significant fact that a resting-place for the millions of Jews who are soon to be driven out of Russia will before long be a question demanding solution. No nation desires them, and the probability is that Palestine will be fixed upon as the latter-day rendezvous for the descendants of the holy people.

There is one peculiarity which has been a notable feature of the claims of certain Indians to having been the recipients of what may be termed supernatural ministrations. There has been no assertion of authority to perform any of the ordinances belonging to the true Christian Church. The teachings appear to have been exclusively preceptorial. Had there been any attempt of that character it would have been a strong indication that these poor people were being subjected to a Satanic delusion. If by the phenomenal movement which has for some time been operating amongst them they are in a better condition than previously, to subsequently receive and act upon the fulness of the Gospel, it may be reasonably regarded as a part of the Father's preparation for that which is to come.

Among the blessings yet to be conferred upon the remnants of Jacob is "one" to be raised up to them of their own number. (See Book of Mormon, page 67.) He will be mighty and powerful, and will accomplish much connected with the restoration of the remnants.

The idea imbibed by the Indians, through their late religious movement, in relation to their future ownership of the soil, is in unison with the record of their forefathers. (See page 514.) The Savior, speaking to the ancients on this topic, said: "Verily, verily, I say unto you, thus hath the Father commanded me, that I should give unto this people this land for their inheritance."

It may be justly stated that the main object of the editor of the *Journal* in submitting the question which led to the penning of this article has not been attained. What appeared to be desired was a definite expression of a specific individual opinion as to the merits of the supernatural ministrations a number of Indians recently claimed they had received. The reason for this omission is that an opinion upon an important subject should be formed with great care, and even after it is entertained it is not always proper to give it expression.—*John Nicholson, in Young Woman's Journal.*

FLOGGING A WOMAN TO DEATH.

AMONG the numerous "secret combinations" that exist in the United States, and with which the officers of the law seem averse to dealing, is an organization known as the "White Caps." This title arose from the fact that at the outset the members of the band were masked with white caps drawn over the features when they were out on their depredatory excursions. They began ostensibly to "regulate" those cases which should have received the attention of the officers of the law. Then they went farther, and applied their brutal mob rule to whoever was known to be adverse to their unlawful course. Residents in different parts of the States have been severely whipped and tortured, and in several instances death has followed. They spared neither sex nor condition in their fiendish work. So strong have they become in some sections of the States, that the people seem to be terrorized, and dare not take an active part in suppressing them, for fear their lives will be endangered.

Indiana is where this unlawful band does most of its work. This State, by the way, is the home of Mr. Harrison, President of the United States, who in his late message to Congress advised the further deprivation of the Latter-day Saints of political rights, because of their religious belief. But he had not a word to say against the Indiana White Caps, a sample of whose work is related in a dispatch from New Albany, Indiana, dated, Feb. 1, as follows: "One of the most horrible outrages that has been committed by the infamous White Caps of Harrison and Crawford counties occurred last night about thirty miles southwest of this city. Jacob Perew, a poor but laborious and upright farmer, had gone to Leavenworth, the county seat of Crawford county, to visit his aged father, who was ill, leaving his wife and four small children at their humble home, and intending to remain away all night.

"This was on the morning of the 30th. At midnight of that date a gang of twenty masked men rode up to the rude dwelling, and dismounting, marched into the yard and up to the door, and demanded admission. Mrs. Perew had retired and refused to open the door. Then the White Caps, after firing several shots from their revolvers, procured a rail and with it battered down the door and entered the house.

"Mrs. Perew had left her bed, as had her four little children, and when the savage brutes entered the children were clinging in terror to their mother, weeping and begging piteously that the men would not hurt

them or their mother. But the merciless White Caps seized the helpless woman, tore the shrieking children from her, dragged her from the house and to a strip of woods on the opposite side of the highway, where they tied her, face foremost, to a tree, and with stout switches literally laid the flesh open from her shoulders to her hips. No fewer that forty lashes were given the helpless woman, the blows being rained upon her after she had sunk in a faint against the ropes that bound her to the tree.

"While this awful scene of demoniac savagery was going on, the four children of the wretched woman stood weeping and wringing their hands and imploring the cowardly brutes in human shape to desist and not murder their mother. Finally these torturers left Mrs. Perew apparently in a lifeless condition. After they had gone the children went to the house and got a knife with which they cut the ropes that bound their mother and finally succeeded in getting her to the house. She will probably not recover from the awful torture she passed through.

"The villainous White Caps told the children that they had whipped their mother because she was not virtuous, but all her relatives agree, as do all who know her, that she is a woman of unspotted character."

UTAH NEWS.

(Summarized from Territorial papers.)

On Feb. 7, the President sent to the Senate the nomination of James A. Stark for probate judge of Piute County, and Joseph D. Jones for probate judge of Utah County.

Nelson H. George, a resident of Kansas, who has been employed in the post office at Ogden, by Postmaster Kimball, has been caught tampering with registered letters, from which he had extracted $5300.

At the municipal election at Ogden, on Feb. 9, the Citizens' candidate for mayor, W. H. Turner, was elected by a majority of eighteen votes over the Liberal nominee. Four of the Citizens' councilors and two justices of the peace were also elected.

The United States has commenced further suits against the Church for property. In this proceeding, the real estate formerly owned by Prest. Geo. Q. Cannon, one block west of the Temple block, and two lots one block north of the *Deseret News* corner, are being sought for. In his official report the United States attorney says that 17 per cent. of the property which the government has stolen from the "Mormons" has already gone for fees. He also reports that there is no longer any need for a receiver, and makes inquiry whether he will proceed in an effort to escheat the Manti and St. George temples.

Brother James H. Jenkins, of Goshen, sentenced to a term of two years in the penitentiary for living with his second wife, was, on Feb. 10, reported in a dying condition in prison. He is nearly seventy years old, and at the time he was sentenced by Judge Blackburn, some five months ago, he was in feeble health, being scarcely able to walk; since his incarceration he has gradually declined. He will be remembered among those whose lives have been sacrificed by a merciless crusade of the United States against a people, on account of their religion. Delegate Caine was informed of the circumstance, and secured a pardon for the aged veteran, who was removed from prison on Feb. 12. Next day it was intended to remove him to his home, his son, John L. Jenkins, accompanying him, but when he was taken to the station he was too weak to be conveyed further. Shortly afterward, on a couch in the baggage car, he breathed his last. His body was then taken by train to his bereaved family.